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Two Inscriptions in Brāhmī and Kharoṣṭhī*

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Recently, Isao Kurita has kindly sent me photographs of two inscriptions written in Brāhmī and Kharoṣṭhī. I have decided to publish their transliterations here without further ado, because of their importance to the understanding of the history of Indian Buddhism.

Brahmī Inscription (Plate 12)

This inscription is written on the neck of clay jar, measuring 39 cm high and 36 cm in diameter, now preserved in Ryukoku Museum, Kyoto, allegedly from Haḍḍa. Its shape resembles the inscribed pots in the British Library Collection, investigated and published by Richard Salomon in his *Ancient Buddhist Scrolls from Gandhāra: the British Library Kharoṣṭhī Fragments*, Seattle 1999: University of Washington Press, pp. 183ff., plates 22f.

The inscription reads as follows:

© siddham* ayaṃ ghaṭa saṅghilavihāre saṅghasya caturdiś[a]sya
sarvvāsthīpādikānā dharmajñānā śāstrajñānā deśakālavi ..[ñ]. nā jayatu buddhaḥ

It can be reconstituted as follows:

© siddham* ayaṃ ghaṭa saṅghilavihāre saṅghasya caturdiś[a]sya
sarvvāsthīpādikānā dharmajñānā śāstrajñānā deśakālavi(dhij)[ñ](ā)nā jayatu buddhaḥ

“Success! This pot at Saṅghila monastery belongs to the Community of the four directions (and) Sarvāstivādins who know the Dharma, know Śāstra and know place, time and manner. Glory to the Buddha!”

Sarvvāsthīpādikā~ is a hyper-form of **Sarvāstivādika*; cf. BHS *Sarvāstivādin*; Pāli *Sabbatthavādin*.

Kharoṣṭhī Inscription (Plate 13)

This inscription is written on the pedestal of a Bodhisatva statue in stucco from allegedly from Landi Kotal (a small town at the top of the Khyber Pass) in Pakistan. According to Mr. Kurita, the statue in stucco may date back to the fourth century C.E. The inscription reads as follows:

* I should like to express my gratitude to Tatsushi Tamai, Klaus Wille and another friend for their kindness in correcting my readings of these inscriptions.

saghana¹ danamukhe madapidara[n]a adhvadi<da>na kalagadana puyae bhava(tu)
uajayasa sagharamasa adhvadida[sa] puya[e] bhavatu

It can be translated in Buddhist Sanskrit translation as follows :

saṃghānām² dānamukhe mātāpitṛṇām adhvātītānām kālagatānām pūjāyai bhavatu!
upādhyāyasya saṃghārāmasya adhvātītasya pūjāyai bhavatu!

“A donation from the communities (of the four directions?). May it be a *pūjā* for (their) deceased, dead parents! May it be a *pūjā* for the deceased master Saṃghārāma!”

This content resembles another well-known Kharoṣṭhī inscription on a relief:

sa[m] 4 1 Phagunasa masasa di paṃcami Budhanadasa trepiḍakasa danamukhe
madapidarana adhvadidana puyaya bhavatu³

“Year 5, on the fifth day of the month Phalguna. A donation from Buddhānanda who knows the *Tripitaka*. May it be a *pūjā* for his deceased parents!”

¹ Only the so-called dental nasal is used in this inscription.

² Cf. *Ratnamālāvadāna: A Garland of Precious Gems or a Collection of Edifying Tales, Told in a Metrical Form, Belonging to the Mahāyana*, ed. Kanga Takahata, Tokyo: Toyo Bunko, 1954 (Oriental Library Series D, 3), p. 176, l. 20f. *saṃghānām bhajanam kṛtvā cinu punyam samāhitah*; *ib.* p. 391, l. 4f. *tatas tat punyapākena saṃghānām śaraṇam gatāh*.

³ Gérard Fussman “Documents épigraphiques kouchans”, in: *Bulletin de l'École française d'Extrême-Orient* 61 (1974): 54, pl. 31; fig. 27.